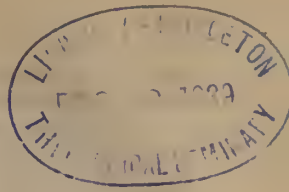


I-7



✓
THE
JEWISH CHRONICLE.

VOL. IX.]

NEW-YORK, MARCH, 1853.

No. IX.

THE following discourse, being a collection of facts that have been accumulating in the *Jewish Chronicle* for two or three years past, woven into an argument in order to develop the different points of the text, it is conceived will be of great practical benefit to our readers. They will have (especially our new subscribers) a plain case before them, in a convenient form. The facts have been gathered from reliable sources. The discourse was preached by the Corresponding Secretary, in the Market Street Reformed Dutch Church, New-York, February 6, 1853, upon invitation by the Pastor, Rev. Dr. Ferris.

THE PRESENT RELATION OF ISRAEL TO THE WORLD.

HOSEA III. 4.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days."

A FEW preliminary considerations will show that this prediction relates to the Jews.

1. The "children of Israel" are named, and this appellation cannot be predicated of any other people, religious or political.

2. The prediction relates either to this people or to the Church; but the Church cannot be said to have remained without a king, prince, sacrifice, image, ephod, or teraphim, either in a literal or figurative sense. Her King promised to be always with her, and be her everlasting sacrifice.

3. The Church has never wandered from God, in a sense that she can be said "to return, and seek the Lord her God and David her King."

4. The Church is not now, nor ever has been, in a condition to have it predicted of her, "She shall fear the Lord and his goodness in the latter days." She ever fears the Lord.

5. But the former part of the prediction literally describes the condition of the Jews, as it has been for more than eighteen centuries past. Many centuries have they remained without a king, and prince, and sacrifice, and image, and ephod, and teraphim. They are still wandering away from God, and neither seek the Lord their God nor David their King; therefore

this part of the prediction relates to them. But if the former part of the prediction literally describes their past and present condition, so the latter part foretells what shall be their future condition.

The children of Israel shall literally "return and seek the Lord their God and David their King, [who is their Messiah,] and shall fear the Lord and his goodness in the latter days." This passage of Scripture furnishes absolute proof that the conversion of the Jewish people will take place.

Our present object is to ascertain how near we are to this great event, and whether we have not already entered upon the "latter days?" The discussion cannot fail to possess a deep interest for every Christian and philanthropist that inquires, "When will this scene of woe be ended? When will the kingdoms of this world become the kingdoms of our Lord and of his Christ?" An inquiry into the position of the Jewish people for a few years past will furnish a pretty satisfactory answer to our question, "How near are we to the fulfilment of these prophetic events?"

I. The political position of the Jews. When nature has overcast our heavens with clouds, and hid the face of the sun; sent down her rains and sleet; raised her chilling winds, and closed up for days together the cottage of the invalid, the halls of mirth and fountains of the heart's joy, how eagerly we watch each opening of the clouds and each bright line along the horizon, and make them the basis of our prognostications on the continuance of the storm! Our experience proves the basis to be a reliable one, and our prognostications just. So Providence, having led the Israelites through persecution and tribulation for centuries, depriving them of the rights of citizenship in every country where they wander, having made them a "hissing and a by-word" among the nations, and the prey of every government; and Divine inspiration having assured us that these calamitous and sorrowing days shall have an end, we watch, with intense interest, the signs of their approaching emancipation.

The first great indication of the dawn of the morn of their glory would be the appearance of twilight rays on their social horizon. Now cast a glance over civilized Europe, and inspect its Jewish phenomena. Israelites are coming upon its stage to take part in its dramatic scenes.

It required the sagacity of a Napoleon Bonaparte to discover in the Jewish character and mind the traces of the immortal worthies that were their ancestors, and turn them to account in his vast plans for the regeneration of European society. He threw wide open to them the door to greatness. They as fearlessly entered; and there appear now on the pages of European history, a Soult, an Imperial Marshal of France, Massena, and a score of others, generals and leaders, that contributed, by their geniuses, to infuse into modern civilization its present elements of progress and reform. The example being set, and the Rubicon once passed, the Israelite took up his line of march towards the thrones of kings and emperors. A Lithuanian Jew becomes the chief confidential counsellor of the Autocrat of Russia; a Jew of Aragon becomes Prime Minister of Spain; another, the Minister of Finance of Prussia; another, the Minister

of Finance in France; another, a Premier of Austria, in whose presence ambassadors have quailed, and foreign Cabinets felt that he was their master; another becomes the distinguished leader of the English House of Commons, and looks steadfastly toward the premiership; and others are knocking at the doors of the British Parliament for admission, and admission they will sooner or later have. What does all this mean? That European society is, in a great measure, in the plastic hands of the children of Israel, who are moulding it to their own taste. Look again. Read over the names of the leaders in the late revolutionary movements in Europe, and you will be astonished at the number of Jewish names. Then visit the individuals to whom these names belong, and you will find them wearing the physiognomy of Judah and his brethren. Ah! yes, they are Israelites! A large majority of the Democratic Societies had Jews for their leaders and chief speakers. They have for some time wielded the greatest lever of power of the nations—money. They rule the exchange in the greater part of Europe. The very existence of governments has sometimes seemed suspended on the nod of acquiescence of the son of Israel. Having no home, and no permanent interests where they sojourn, and not being able to incorporate themselves with the nations, they have no interest in them, but bend their efforts to achieve for themselves supremacy. When that supremacy can be achieved by sustaining a reigning sovereign, then they battle for his crown: this accounts for the fact that the son of a Jewess was “the butcher” of Hungary. When it is for their interest to dethrone a sovereign, they as readily head revolutionary armies and governments. It is said, upon reliable evidence, that Kossuth himself, when a young child, was taken to a Jewish Rabbi for his blessing, which act could not be explained, except upon the ground that his mother, although a Christian by profession, was yet at heart a Jewess. But the children of Israel have crossed the ocean, and even in our midst, by the force of their own minds, are pushing their way to power and positions of influence. Among the lists of our senators and representatives, our judges and counsellors, there is an ominous sprinkling of Jewish names. Here then is the twilight that precedes the dawn of morning.

The second indication of the approach of Israel's glorious day would be the dawn, throwing its gray mantle over their intellectual firmament. The Jewish mind has been for centuries pent up like a volcano which has been gathering materials for an explosion. European Church and State policy has watched with anxious misgivings the crater, and smothered the first flame that has arisen. But the crater begins now to open; streams of light begin to issue. Nay, already the lava, composed of every imaginable substance, has begun to flow over Europe, and even America, either spreading death in its course, or else flowing over arid plains, and forming rich soils for future cultivation. The European continental press is mainly in Jewish hands; every department of periodical literature swarms with Jewish laborers. The newspaper press is under their control, and the correspondence is mainly conducted by them. Taking a step higher, there we find them again. We ask for knowledge of the mysteries of the starry

heavens, and the children of Israel become our instructors. The Herschels and the Aragos are the leaders of that lofty band of celestial travellers that journey among the stars. We cry for light upon the mysteries of revelation, and the children of Israel open the pearly gates of day, and light flows around us. John, Hengstenberg, Tholuck, Krummacher, and a host of others, furnish us with biblical criticism, didactic theology, and general sacred literature. We ask for a key to unlock the dialect of Moses and the prophets, and a Hebrew takes one from his drawer. Gesenius gives us our lexicon, and Nordheimer our grammar. We would have the dark chasm in early Church History filled up, and a bridge thrown across it in order that we may pass safely from inspired to uninspired history; the children of Israel furnish the materials and cover the chasm. Neander furnishes us with our incomparable Christian Church History, and Da Costa with a history of the Jews. What need I add more? These facts show that the Hebrew intellect is exerting a powerful influence upon the secular and sacred literature of the age.

"The children of Israel are on the eve of a mighty movement. There is on their part a singular preparedness for some great change. They are in a transition state; now being schooled in every nation on the face of the earth, and in every branch of practical and profound learning. Whether it be in financial ability and tact, or in the higher walks of learning, or in military prowess, or in political or diplomatic skill, the children of Israel are furnished thoroughly for every exigency." Such is the twilight and such the dawn before the full burst of day.

The third great indication of Israel's coming glory is the rising of the sun to illuminate their moral heavens. Oh! my friends, what a dark and fearful moral night have the children of Israel passed through! They have not slumbered, but have been travelling ONWARD. Rabbinism has been their leader, which they have blindly followed; and ONWARD they have gone, wandering farther and farther from the light of heaven once set up on the shores of eternity, to lighten the heavenward course of their forefathers; every where they have met with disaster and death. So deteriorated have become their moral judgment and perception, and so large their superstitious capacity, that there is nothing too absurd for their belief, nor too ridiculous for their practice. To appreciate their moral condition, we have only to compare the sentiments, constituting their present rule of faith and practice, with those that are divinely inspired and were given to their fathers. David says, "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Behold, thou requirest truth in the inward parts." "Create in me a clean heart." It is also said of Abraham, that "he believed God, and it was counted to him for righteousness." The moral nature of Israel has wandered so far from this divine light, that a return is humanly impossible. Instead of cleansing the heart, they are wholly engaged in cleansing their hands. This delusion is far greater than it was in our Saviour's day. Then, a simple ablution before eating was deemed sufficiently

meritorious for all practical purposes. Let us hear Rabbinism utter its oracles, as found in the Jewish Talmud, or the Rabbinical Bible. "It is necessary to be very careful in the washing of hands, for every one that despiseth the washing of hands is guilty of excommunication. Every one who eats bread without washing of hands, is as guilty as if he had committed fornication. Every one that washes his hands must attend to four things: to the water, that it be not unlawful for the washing of hands; to the measure, that there be a quarter for two hands; to the vessel, that the water wherewith the washing is performed be in a vessel; to the washer, that the water come with force from him that pours." Each of these four limitations requires new explanations and definitions, in all amounting to about five hundred, every one of which must be attended to, to make valid a religious washing of hands, and also before morning prayer. These directions are but an iota of the accumulated mass contained in the Talmud, that book that is placed by Jews before the Bible, inasmuch as it claims to be a commentary on the Sacred Scriptures, and of equal authority with them. From it the learned Rabbis draw instruction for their miserable disciples; and to its influence may be traced the present moral degradation of the children of Israel.

This is the dark cloud that has for ages hung over their hopes, and blasted them in a world of despair. But the sun has at length risen. It has begun to travel the circuit of the earth, and distribute life and comfort. It may be that many Jews, living in countries only partially civilized, as Poland, still adhere to the teachings of the Talmud; but a large mass of the Jewish people, having been enlightened by the progress of civilization, do not fail to perceive the deficiencies of the Talmud, and begin to go back to the great source of light, the Sacred Scriptures. But, arriving at it, how shall they avail themselves of its benefits, since they have no standards of interpretation, and feel not the power of spiritual truth? In the true knowledge of God, the Scriptures do not advance them but a little farther than nature herself. They behold in them a God who is only a unity without personality. There is no Mediator in their system. "With few exceptions, the soul is immortal; with few exceptions, the dead will be raised. Good works atone for sin in this life. There is no eternal punishment. The Messiah to come will be only a remarkable man." Such is an outline of their faith. They have no proper conception of sin; the total depravity of the soul; the claims of divine law; the necessity of a divine atonement for sin, and a divine Mediator to stand between the claims of justice and sinful man. They are in darkness, but many of them are honestly endeavoring to emerge into light.

Again, there is a numerous class of the Jewish people living in countries where flourishes a Christianized idolatry, and where also infidelity has its thousands of secret disciples. Disgusted with the traditions of Rabbinism, hating the Christian system, despairing of the fulfilment of the promises of the Sacred Scriptures to Israel, they ask, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the foundation of the world." They become Deists and Atheists.

But, my friends, there is still another class, who are the pioneers in the great moral reformation that has commenced among this people. They have left traditional ground; they have taken Moses and the prophets for their guides; and those guides have conducted them to Bethlehem, where they have found the King so long desired—"him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph." This may be considered a small class, but they are powerful for good. Three hundred of them are preachers of the gospel, of whom ninety are engaged in preaching the "kingdom of God" to their Jewish brethren. They compose the very sinew of the children of Israel. Their names are already embalmed in history, and their works are stored away in the memories of thousands upon thousands that minister at the sacred altar. The race of Israel cannot enumerate, among their own great minds, names more renowned for learning, genius, and piety, than those of Da Costa, Hengstenberg, Capadose, and Neander, and a host of others that might be mentioned. Yes, the glorious Sun of Righteousness has risen upon this people; and if we compare the events that are passing with divine prophecy, we shall begin to feel that we have fallen upon the last times, that the last days are at hand. Israel begins "to seek the Lord their God and David their King, and to reverence the Lord and his goodness."

II. Thus far we have kept your eye steadily fixed upon the children of Israel themselves. There are indications of their coming glory in another quarter. Events, in the providence of God, are sometimes inseparably connected; and the occurrence of one to our observation leads us to look for the advent of the other.

Simultaneous with the ingathering of Israel, is the spirit of missions in the Church in behalf of that people. Early in the Church of Christ, the Jewish people were neglected in her missionary enterprises, for reasons that do not now weigh with God's people. Through the instrumentality of Israelites, the gospel was spread among the nations. The Gentiles "came to its light, and kings to the brightness of its rising." Ere long, the great bulk of the Roman empire embraced Christianity. Gentiles became the leaders in the Church. Just emerged from idolatry and the grossest superstition, they retained more or less of fanaticism and bigotry, and in the same proportion they laid stress on external zeal. Christ was not only a glorious Saviour, but, with many, he was a magnanimous hero, that might be opposed or defended on worldly principles. The Jews had crucified Christ. This was a sufficient reason why they should be punished. Not only so; they were the only people, subdued by Roman arms, that had resisted all assimilation to the empire. They remained steadfastly Jews. This kept the wrath of the Government in continual excitement against them. But, ere long, the State and Church unite their fortunes, and both direct their forces against this common enemy. The Church would no longer extend to them the cup of salvation, but pronounced them "judicially blind," and for ever cast away. The State refused to give them the privileges and rights of citizenship, and set upon them the stigma of "outlaws." And they commenced their endless journey around the

world, in "outer darkness," and went on "wailing and gnashing their teeth." Thus God, who had determined these wanderings, also determined the means to bring them about. Now, Governments are relaxing their rigor against the Jews, as we have already seen. So the Church begins to perceive her mistake, and now offers the outcasts the light of life, and entreats them to receive it, with many tears and great anguish of heart. How wonderful! The two prime and great causes of Israel's dispersion and wandering are gradually melting away. In every part of the Christian world there is a concerted movement to convert the children of Israel to Christ. Means on a larger scale are used to bring them to Christ than were ever used to drive them away from him. More than one hundred and fifty missionaries, besides other laborers, are now employed in preaching the gospel to these people, and more than two hundred thousand dollars are annually raised to support them. Their fields of operation are located in every part of Europe, Western Asia, Northern Africa, America, and the islands of the sea.

This striking class of events is a token of the existence of another class with which it is naturally connected. I mean, the return of the Jews, and the "seeking the Lord their God and David their King," both of which, when seen in connection, will flash the intelligence upon every mind that the night is past, and that the glorious day is come.

III. I have shown you an unprecedented movement on the part of the children of Israel themselves towards the light that once gladdened the landscapes of their fatherland. I have also pointed out to you a movement equally without precedent among Christians, to bring them to the light. I have now to show you the stately steppings of the Prince of Life towards their emancipation and redemption.

The appropriate work of the Divine Spirit is to turn men from darkness to light; from the power of Satan unto God. He does his work in connection with instrumentalities that are suggested by the gospel. When Paul has planted and Apollos has watered, then he gives the increase. The two events belong *infallibly* together. The increase looked for among the Jewish people is their "seeking the Lord their God and David their King;" but this event was not predicted to take place until the "latter days." Then, my friends, the latter days are dawning upon us. Seventeen hundred years passed away, and scarcely a solitary conversion among the children of Israel took place. During all that long period, scarcely a Jewish name is found on the Church records. "But more Jews," says Professor Tholuck, himself a Hebrew, "have been converted to Christianity during the last twenty-five years, than during the seventeen centuries preceding." Their numbers have been variously estimated, at from fifteen to twenty thousand. More than fifteen thousand of the children of Israel are to-day in communion with the evangelical portion of the Christian Church; an "increase" which is due to the Divine Spirit, in connection with preaching the gospel. And yet this great work has, by thousands of Christians, been entirely overlooked. Having satisfied themselves as to the "judicial blindness" of the Jews, and contented themselves by saying,

"The veil is still on their hearts, and they cannot be saved until the fulness of the Gentiles," they have looked for no such phenomenon. It has stolen upon them like a thief in the night.

But the greatness of this work can be seen best by comparison. For nearly half a century, the mass of the Christian world have been engaged in missionary enterprises to the Heathen. The command has come over the lapse of apostate centuries, "Go preach my gospel;" "Preach the gospel to every creature." And the Church, aroused from her torpor, has put on her robes of beauty and light, and sallied forth on her mission for the conversion of the Gentile world. To this end she has devoted her alms, her efforts, and her prayers. Little centres of light have been made on every shore, until the map of the world, like a sky when the moon is on the wane and the sun down, is filled with bright spots, as so many reflectors of the sun's rays. Many have declared these to be the latter days. In the mean time, God has put it into the heart of a Christian, here and there, to pray for the outcasts of Israel. This at first was considered an anomaly in the Christian Church. The good minister at the altar chided, "Why pray for the Jew? why not wait until the fulness of the Gentiles? Why divert effort from this promising work among the Heathen, while vain are the efforts to convert the Jews until God's own set time, the promised fulness of the Gentiles?" "But," says the Christian, "I must pray for the Jew; there is an indefinable impression on my heart, when before the mercy-seat, to pray for the conversion of Israel; the thoughts are there, the feeling is there, and I cannot but pray for them." Thus the work commenced. Good men began also to read what the Spirit had said respecting their salvation, and met with some remarkable passages on the subject. They learned that their fall was the occasion of the gospel riches of the world, and they read: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" This was satisfactory, that the full riches of the world and Gentiles could not come in until the fulness of the Jewish race.

These Christians concentrated their efforts, and the result is, large Associations, whose object is the conversion of the Jews. God has crowned their labors with unexpected success. Now, comparisons are not invidious when made between the Heathen and Jewish fields, with the object to ascertain the will of God in regard to his work of redemption. There is scarcely a dissenting voice to the affirmation that no missionary field ever cultivated was so forbidding and unpromising as the Jewish, after the lapse of so many centuries of darkness. There are multitudes of Christians who, at this day, can scarcely bring themselves to believe that it is of any use to attempt to cultivate it; while no one ever thinks of discouragements or reverse; in the Heathen field. The latter has the decided advantage when subjectively viewed. The Heathen mission field contains a population of 600,000,000 souls that may be reached by the gospel. Among them are employed at least 2,000 laborers. The whole number of converts made to Christianity from the commencement of missionary operations is

estimated at 250,000 souls, which is in a ratio of one convert to every 2,400 Heathen. The Jewish mission field contains a population of 6,000,000 souls that may be reached by the gospel. Among them are employed not more than 175 laborers. The whole number of converts made to Christianity from the commencement of missionary operations among them is estimated at 20,000, which is in a ratio of one convert to every 300 Jews.

If we compare the number of laborers with the whole number of converts in each field respectively, the result will be a similar ratio. In the Heathen field the ratio is 125 converts to one laborer; in the Jewish field, 115 converts to one laborer; while the former has the advantage over the latter in respect of age, having a priority of existence by a number of years.

Again, if we compare the intellectual and moral influence exerted respectively by the two classes of converts, the disparity will be seen to be immense. God has chosen the very ablest minds among the Jews for his kingdom. They are leaders and guides in the Church. They are our commentators, lexicographers, professors, historians, and preachers. In fact, there is no position of honor and influence in the Church that they have not reached. This cannot be said of Heathen converts. They have not reached a higher position than teachers and assistant missionaries.

If it be said that the Jews have the advantage of civilization, this is in favor of the Jewish people as objects of a missionary enterprise. What shall we say to these facts? Where are the indications clearest of the dawn of millennial day—among the Heathen or Jews? Where is it most profitable to expend Christian zeal, effort, and prayer? Where is the converting power of the Holy Spirit most manifest? Whither does the finger of providence point the Christian Church to direct her missionary spirit, in her attempts to give the gospel to the world? To the Jew first. There is no escape from this conclusion; and where is the Christian heart that would avoid it?

Oh! my friends, the times that we see are those for which the evangelical portion of the Church have been waiting for more than a thousand years. Reflect upon it. The Jews are returning to God! They are "seeking the Lord their God and David their King." How wonderful! Saints and martyrs have desired to see the things which you see, and have not seen them!

The event of the Jews' return to Christ is next in importance to the advent of Christ. Prophecy carries these two events down through her whole course. At the end of the Mosaic dispensation, history takes up the advent of the Messiah. The other event, prophecy still retains locked up in mystery. The Church was never in doubt but that the event would take place. But *when*? has baffled the skill of all her expositors to answer. Time alone could give the answer. Time now speaks it out; and here it is upon us like a thief in the night.

What practical lessons are we to draw from the facts presented in this discourse?

1. That the greatest event in the Church, since the advent of Christ,

has fallen upon our times—the return of the Jews to Christ. How do we receive it? As the Jews did Christ? Ah! no! We are Christians, and we rejoice in the distinguished honor conferred upon us of being allowed to witness the fulfilment of those wonderful prophecies that relate to this people.

2. That we are living in the latter days. The great mystery of godliness is hastening to its complete unfolding. The fulness of the Gentiles is rapidly coming in. The coming in fulness of the Jews begins to enrich the world. It is time that we set our watch, having our loins girt about, and our lamps trimmed and burning. The bridegroom is coming, and woe to him who shall not be ready to go in to the marriage!

3. That God distinctly points out our work. He has given us an example. With him, in the present age of missionary enterprise, as facts prove, it is: the Jew first, and also the Greek. This is the great law of missions; and wise, and happy, and useful is he that walks with God in respect to it.

4. That when the providences of God are so clear, we incur guilt of a dark character when we close our hearts, our sympathies, our hands, our purses, at the cry of the returning prodigal Jew.

They ask us to-day—one hundred thousand, in America, through Divine providence, ask us to-day—for the bread of life, of which we have an abundance. Shall we give them a miserable crumb, and keep the whole fresh loaf for ourselves? Or shall we, Christ-like, say to him, Here, take all; Christ will give me more.

STATE OF THE JEWS IN MOROCCO.

Oct. 25th.—I waited at home till noon, expecting the Jews would return. Mr. Cohen, my landlord, after a while, sent his son to accompany me to the Jewish quarter, which is separated from the Moorish town. The gates forming the division are closed every night by the authorities; a few of the more respectable families are suffered to reside in the Moorish part.

The misery and, I may say, total destitution which meet the eye, prevailing among the majority of the Jews here, upwards of 10,000 in number, are beyond description. The pillaging of the mountain Bedouins, for forty days, during the late French bombardment, has left awful traces of their remorseless cruelties. Time must elapse ere they can recover any degree of former prosperity. They live in filth and abject wretchedness. At the entrance of every house there is a dung-hill, and a receptacle for refuse of all descriptions: it is surprising that human beings can live among the noxious vapor arising from such a mass of putrefying matter which surrounds them. Yet there is not a creature here, amongst the 10,000 inhabitants of this town, who can prescribe any remedy for the various diseases which may prevail from time to time. They are indeed left to sink under sickness, or to nature's cure alone.

The poor outcast Jew is obliged, when passing a mosque, or in entering the corn market, to take off his shoes. He dare not ride in town, nor may he have any covering on the head, save a peculiar black cap, the significant mark of the son of slavery. He is compelled, when speaking to the meanest Moor, to address him, "Yas-side, my lord." After he pays his yearly tribute to the Emperor, the question is put to him, by the soldier in waiting

on the Governor, with a blow on the back of the head, "Say, art thou not the slave of the Sultan?" The answer must be, "Yea, my lord, I am."

One would think that a people despised and oppressed by all around would live in brotherly love amongst themselves; but no, they are split into many parties, each struggling to get the mastery over the other—hence their weakness. There are, indeed, sufficient indications to the eye of the Christian that the Almighty has turned from them and given them up to their enemies, for having sinned and transgressed His covenant. Why they do not lay these things to their hearts, nor inquire the reason of their long and direful captivity, is an awful, but, alas! faithful specimen of the deep depravity of the human heart, and its utter inability to reflect or become sensible of its own wretchedness, without the sanctifying and holy influence of the grace of God. How long, O Israel, wilt thou slumber and despise the Lord of glory?

SCROLL OF THE LAW FOUND.

A WELL-KNOWN clergyman in Wurtemberg, of pietistic learning, has come into possession of part of a scroll of the law, which had been found in Pompeii. It was discovered in an Egyptian temple in that city, and it is presumed that it was brought thither from Jerusalem, since the Romans looked upon Judaism as originating with the Egyptians. It is to be hoped that the missing parts will be added. This newly discovered treasure will, however, prove interesting to the student of the Bible.

JEWISH NEGROES.

THE REV. Dr. Philip, missionary in the north of Africa, gives the following details concerning that country: A Russian Jew, resident at Meadah, gave him information concerning a great number of Israelites inhabiting the oases of Sahara, and dwelling also at Bathhor, Bis-Wrabi, Tanggurt, Bousara, Bein Uzab, Loquas, etc. There are in each of these places as many as a hundred families, and in some even more. In one place he found six hundred families, with numerous synagogues, and about a hundred copies of the Law, written upon parchment, some of which were more ancient than any he had ever seen.

But this is not all; other curious details reached Dr. Philip from another source. A Jew who had accompanied a German traveller as far as Timbuctoo, found near the boundary of the kingdom of Bambara a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together, and contain numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of "oral law" (which they have not committed to writing) with those of their neighbors, the Mohammedans and the Heathen. They enjoy equal liberty with the other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves, in connection with their black skin, is this: That after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor lands, fled to the desert. The fatigue which they endured was so great, that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black,

communicated their color to their children. These children became, generation by generation, of a deeper hue, until no difference of color now distinguishes the children of Shem and those of Ham. The form of their features, however, is very different from that of the negroes around them.

These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than any others now extant, would be of great value in correcting the received Hebrew text, or in throwing light upon doubtful passages.



THE RESTORATION OF ISRAEL.

ASSOCIATION FOR PROMOTING JEWISH SETTLEMENTS IN PALESTINE.

Address to the Public (by the Jews.)

No country in the universe can prefer claims to the consideration of mankind equal to those of Palestine. It is a land alike revered by Jew and Gentile, its memory indissolubly associated with what is to them dearest and most sacred; at its name a holy thrill vibrates through the human heart; its very sound strikes a chord which sympathetically reëchoes through the innermost recesses of the soul.

But whilst Palestine has such high significancy in the eyes of the Christian, with how much greater interest must it be regarded by the Jew! If the force of events have thrown him from that country, towards it he yet gravitates as to his natural centre. If torn from his native soil and planted elsewhere, towards it he yet inclines as to the sun which gives him radiance and vitality. Thrice every day he devoutly turns his face to the Holy Land, whilst offering up the most sacred of his prayers: and the service commemorating his deliverance from Egypt he concludes with the fervent wish, "the next celebration at Jerusalem." No wonder, therefore, that numbers of Jews cling with tenacity to a country the memory of which, from the cradle to the grave, is thoroughly interwoven with their holiest feelings and yearnings; that, "taking pleasure in her stones, and favoring the dust thereof," they bid defiance to all kinds of misery, hardship, and degradation, and do not consider that price too high for the purchase of the consolation of drawing therein their last breath, if not privileged to inhale in it their first; and of yielding themselves up to the beloved ground, if this could not be given to them.

But whilst, in his faithful attachment to holy reminiscences—whilst, in his unshakable faith in the promise of God, the Jew heroically resigns his native country, with its powerful associations, security, and comforts, and perhaps even affluence—is it fair that we, followers of the law, believers in the prophets, whose light, proceeding from Palestine, illumined our darkness—is it fair that we should look on with indifference at the struggle of the Jews in Palestine for earning a scanty subsistence? that, at the utmost, we dole them out a miserable pittance, barely allowing them to linger out an existence useless to the rest of the world, and burdensome to themselves? True, there was a time when the intolerant policy of Turkey, joined to unwillingness on the part of the Jewish population to become instrumental in their own support, rendered any other assistance unavailable, save that in the shape of alms. But now that more enlightened views have removed all legal obstacles to endeavors for self-support on the part of the Jewish population—nay, when there is reason to believe that the Porte would lend its hearty coöperation to any scheme for that purpose;* when that very popu-

* The following is an extract from a journal of Mr. C. S. Minor, an American (Christian)

lation earnestly appeals to the world for the means of emancipating itself from the state of degradation entailed by pauperism,* is it just that we should withhold from it a helping hand? Join, therefore, O brethren, join the Association formed for the purpose of lending that helping hand to the Jews in Palestine.

To our brethren in faith we should say, Whatever your views, you cannot but respect the convictions of those who, anxious to fulfil the law of God in all its particulars, feel that this is practicable in the land only to which that law had a primary reference. We should further say, You have no hypothetical case before you; you have to deal with a stern reality. There is a Jewish population extant in Palestine, which for generations has been supported by European charity, and which still looks to the West for assistance. This support was, moreover, at all times considered as a pious and most meritorious work, habitually and cheerfully bestowed, to which they had almost acquired a right by prescription. Can you allow a system to continue, as degrading and pernicious to the recipient as unworthy of and useless to the donor, when the alternative offers itself of converting pauperism into productiveness, privation into affluence, and misery into enjoyment? Can you allow it to be said, that they who associate themselves with every philanthropic movement, who assist in relieving every species of misery, among whatever nation and in whatever clime, should be deaf to appeals in behalf of those nearest to them, should be insensible to the misery of their own flesh and blood?

To our Christian brethren we should say, Your ancestors, in ages of darkness, were instruments in the accomplishment of the denunciations of our prophets against us; be you, in these enlightened days, as zealous to obtain the blessings promised to the benefactors of Israel. Remember, it was said, "I shall bless them that bless thee, and curse them that curse thee." Co-operate with us, assist us in ameliorating the state of our brethren in the Holy Land.

Palestine might be still, as of old, "a land flowing with milk and honey; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey." Nor is it less capable of producing silk, cotton, indigo, sugar, coffee, and tobacco. In short, all elements for prosperous agricultural settlements are extant. It is not less the cultivators that call for the land, than the land for the cultivators. All that is necessary for the accomplishment of this object is capital and security of property. The former, Europe and America in the first instance can supply; the latter must be the result, at first, of protection, and ultimately of a judicious internal government.

The cities of Safed and Tiberias, harboring a numerous Jewish population, are situated in a district in every respect adapted to an agricultural settlement. It is therefore proposed—

First, To solicit from the Porte a grant of a portion of land between these cities, now totally waste and useless, under conditions mutually advantageous to the government and the landholders.

Secondly, To allow the settlement its internal government. This is a con-

gentleman, associated with Mr. John Meshullam in his agricultural settlement at Bethlehem, under date 20th March, 1852:

"Through a recent petition of the Turkish effendi (nobility) of Jerusalem, the Sultan has lately (unexpectedly to him) sent him (Mr. Meshullam) an offer of the site of the ancient *Cæsarea* and its fertile vicinity, if he will undertake and superintend its rebuilding and cultivation. This is greatly surprising and important, as *Cæsarea* has the most lovely and easily rebuilt ruins in Palestine, and is a point of great commercial importance and entrance to the whole land, and was formerly the chosen port of the Romans. This he declines, from his love to Jerusalem and his suffering brethren within its walls." (*Sabbath Recorder* of New-York, No. 413, published 20th May, 1852.)

* Addresses to that effect were presented to Sir Moses Montefiore, whilst staying in the Holy Land, by the congregations of Jerusalem and Safed.

dition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rajah subjects, whose respective nationality and internal institutions it acknowledges.

Thirdly, To take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development, and eventual self-protection.

These objects the Association will endeavor to accomplish by some such measures as the following:—

Addresses to the Sultan for permission that Jews might occupy and cultivate, or otherwise turn to use, certain tracts of land; and for authority to form settlements, with privileges of internal government.

Addresses to the Queen and foreign governments for favorable interference with the Porte.

Addresses to the Legislature with the same view.

Subscriptions for supplying Jews in Palestine with cattle, sheep, horses, agricultural implements, boats for the navigation of the lake of Tiberias, and nets for fishing, seeds, cuttings of useful trees and shrubs, and building materials.

Plans and means for improving the ports on the coast and the roads in the interior, so as to give commerce and trade opportunities for development and increase.

In order that such an Association should proceed with harmony, energy, effect, and prosperity, it would, of course, be most essential that its great objects should be worked out with honorable singleness of aim and effort on the part of all its members.—*London Jewish Chronicle*.

“TRIBUTE TO DEPARTED WORTH.”

LOUISVILLE, Ky., February 8th, 1853.

DEAR SIR:—Mrs. Rosanna M'Farland, my departed mother—whom you perhaps remember as one of your contributors, and one who took a great interest in our beloved Saviour's own people, (the Jews,) and in your Society—a few days previous to her decease, which occurred on the 18th of January, asked me to send you her usual annual contribution of \$10, (which I enclose,) and to write to you how much she had the conversion of the dear Jews at heart, and to mention her situation, and say that in all probability it would be her last.

About two years ago she twisted her ankle, and in falling, injured her hip-joint, and was a very great sufferer ever after, not being able to stand or even move without assistance, lying on her back or propped in a chair, and in constant pain. She had been a very active woman; and although seventy-eight years old, yet, until hurt, she attended divine service three times every Sabbath. Yet she bore all this confinement and suffering with true Christian meekness and patience; often spoke of how much more her Saviour had borne for her, and was even at most times cheerful—could repeat large portions of the Holy Scriptures and the Shorter Catechism, until a few days before her death. She read a great deal in her Bible, and a great many religious works, of which she had a large collection; and the week before she died, pointing to a favorite Family Bible, she said, “Daughter, you will find two sets of marks by which I marked texts which interested me on two subjects;—I know when I am gone you will take an interest in them;—the one on the restoration of the Jews to their own land; the other on the Divinity of our blessed Saviour.”

Some years since she made my little daughter, Rosalie Dobbin, a life member, of which I have a certificate signed by E. R. M'Gregor, Cor. Sec.,

at which time she received a letter from him, with which she was much pleased. Her death was very unexpected to me at last, though not so to her. When she requested me to write to you, her health was as it had been for some time; and I left her on Monday night previous to her death as well as usual on retiring for the night, but was awakened in a few hours by her nurse, and found her discharging blood in large quantities from her stomach. She died at nine the next (Tuesday) night, from the suffocation produced by an internal discharge. She was tranquil, calm, gave directions as to her earthly affairs, told me not to grieve after or regret her, as she had by the goodness of God been spared to a good old age, and would soon be with her Saviour. At one time, after joining in prayer with her minister, Rev. William Breckenridge, she exclaimed, "Oh! what a blessed Saviour! What a glorious Advocate on high! blessed Jesus, blessed Jesus!" And she "slept in Jesus, and is blest. How sweet her slumbers are!" her last words being expressive of pleasure in some arrangement I made for her comfort; her last looks on me, her youngest and widowed daughter, with whom she resided for the last seventeen years. She was every thing to me. Often would she say to me, when in any trouble, "Dear Jane, if you could only see the *nothingness* (this was her expressive word) of this world as I can, you would look up and be enabled to live more for eternity."

With fear that I have intruded too long on your valuable time, I remain, in Christian regard, yours respectfully,

JANE M. DOBBIN.

CHEERING NEWS.

WE are enabled to state, and we are certain that our brethren will be rejoiced to learn, that the Earl of Aberdeen, who was a conscientious opponent of Jewish Emancipation, has, within the last few months, seen reasons to change his opinions on the subject, and is now a firm supporter of our claim to be admitted to all the benefits of the British constitution. The house of Rothschild have the most sanguine hope that the present session of Parliament will not have passed away without seeing the Baron Lionel de Rothschild seated in the House of Commons as the thrice-elected representative of the city of London. This, coupled with the fact of what transpired lately at a meeting at the London Tavern in relation to the reelection of Lord John Russell, is indeed cheering news. May we be prepared for the "good time coming" for our race!

PALESTINE PIONEERS.

(EXTRACT.)

PHILADELPHIA, February 6th, 1853.

DEAR SIR:—Your favor of 27th ult., from not being directed to my residence, No. 222 North Ninth street, was not received till to-day. I will now, without delay, meet your inquiries.

Mrs. Minor (44 years old) and her son, Charles A. Minor, (23 years old,) were born and raised on farms in Connecticut, at Roxbury in part, but had been of later years engaged in trading. Cyrus Thacher was brought up on farms in Massachusetts, and subsequently on a vegetable-farm in the State of Delaware, but had removed to Philadelphia, where he had been engaged as a baker and a hatter; he is 44 years old. Philip Dickson and wife came directly from his father's farm near Groton, Mass., who are about 25 years old. Lydia Schuler is a single sister, who has worked all

her life (or 25 years) on her father's grain-farm in Lehigh Co., Pa.; but as her parents, being opposed to her convictions of this missionary duty, refused her any outfit, she engaged in various employments to outfit herself. The youngest sister, Emma Neill, (17 years old,) had also learned to plant, and sow, and weed, and work in the ground. They are all practical and industrious, (with a little more intelligence and intellect than you are apprehensive of,) and have a settled purpose of working and living upon the products of their own labor. Miss Williams, a middle-aged lady, is an Englishwoman, who has since joined them, being well adapted to teach in the English and Hebrew languages. Our friends are not enthusiasts, in the sense of your expression, but utilitarians; yet they *do* recognize the leadings of God's providence that has called them, as individuals, there; and that the land is open to any Christian enterprise that is truly calculated to afford present temporal benefit, and with that include the eventual Christian conversion of some of Israel's sons. Though our friends went out with but little ready cash, it was because of the pressing straitness of Meshullam's position, who said he could not stand alone in such an enterprise, having the pressure of the English Episcopal Mission, and the native Greek, Latin, and Armenian systems thwarting his beginning. And though they went out with but "little" means in hand, (yet some of them will be inheritors of wealth,) they did trust too much, as it seems, in the benevolence of their fellow Gentile Christians here, as to a disposition to aid the poor Jews in Palestine. They are only soliciting succor for those they went to help; they are humble enough to be willing to pick out the stones with which the land is literally covered, and to "prepare the way of the Lord" for all wider efforts of Christian benevolence. They, Sir, as a family, have their own farm, on which they would be glad to employ the starving, uninstructed, farming Jew. They always expect to supply and support themselves as far as they can, and will encourage no pauper drones.

J. L. BOYD,

Agent for Meshullam.

THE MOSAIC DISTINCTION OF ANIMALS.

TO PROMOTE HEALTH AND COMFORT.

IN the distinction of animals into "clean" and "unclean," particular reference appears to have been made to their suitableness for food, those being accounted "clean" which afforded a considerable portion of wholesome nutriment; and those being condemned as "unclean" which were of a gross and unwholesome nature. "While God keeps the eternal interests of man steadily in view," observes a learned commentator, "he does not forget his earthly comfort; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments because he is a Sovereign, but because he knew they would be injurious to the health and morals of his people. *Solid-footed* animals, such as the *horse*, and *many-toed* animals, such as the *cat*, etc., are here prohibited. Beasts which have *bifid* or cloven hoofs, such as the *ox*, are considered as proper for food, and therefore commanded. The former are *unclean*, i.e., unwholesome, affording a gross nutriment, often the parent of scorbutic and scrofulous disorders; the latter *clean*, i.e., affording a copious and wholesome nutriment, and not laying the foundation of any disease. *Ruminating* animals, i.e., those which *chew the cud*, concoct their food better than the others, which swallow it with little mastication, and therefore the flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body: on this account they are termed clean, i.e., peculiarly wholesome and fit for

food. The animals which do not *ruminate*, do not concoct their food so well, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have *bifid* hoofs, but do not chew the cud, such as the *swine*; and those who chew the cud, but are not *bifid*, such as the *hare* and *rabbit*, are by Him who knows all things forbidden, because He knew them to be comparatively innutritive. On the same ground he forbade all *fish* that have not both *fins* and *scales*, such as the *conger eel*, etc., which abound in gross juices and fat, which very few stomachs are able to digest."

"One of the most distinguishing traits in the character of Moses, as a legislator," says a celebrated French writer, "and one in which he was the most imitated by those who in after ages gave laws to the Eastern world, was his constant attention to the health of the people. He forbade the use of pork, of the hare, etc., of fish without scales, whose flesh is gross and oily, and all kinds of heavy meat, as the fat of the bullock, of the kid, and of the lamb: an inhibition supremely wise in a country where the excessive heat, relaxing the fibres of the stomach, rendered digestion peculiarly slow and difficult."

"The flesh of the *eel* and some other fish," says Larcher, "thickened the blood, and by checking the perspiration excited all those maladies connected with the leprosy;" and even goes so far as to suppose that this was the reason why the Egyptian priests proscribed certain kinds of fish, and caused them to be accounted sacred, the better to preserve the people from eating so unwholesome a kind of food. And Plutarch gives a similar reason for swine being held in general abhorrence by them, notwithstanding they sacrificed them at the full moon to the moon and to Bacchus. "The milk of the sow," he remarks, "occasioned leprosy, which was the reason why the Egyptians entertained so great an aversion for this animal." The innutritive quality of the animals forbidden is also learnedly defended by Michaelis, in his "Commentaries on the Laws of Moses," (vol. iii., article 503, pp. 230, 231,) and by Wagenseil, in his "Tela Ignea Satanæ," in "Carminis R. Lipmanii Confutatio," (pp. 555, 556,) who observes, that the Jews not only considered the eating of pork as inducing the leprosy, but regarded the very name of swine as ominous, and avoided naming it if possible; and that the Talmudists say, "If a child sucks the milk of a sow, it will become leprosy."

From these and similar views of the dietetic character of the Mosaic distinction of animals into "clean" and "unclean," Lowman judiciously observes, that "the food allowed the Hebrew nation, as a holy people, were the gentler sort of creatures, and of most common use, such as were bred about their houses and in their fields, and were, in a sort, domestic: they were creatures of the cleanest feeding, and which gave the most wholesome nourishment, and were of a better taste, and might be had in greater plenty and perfection by a proper care of their breeding and feeding: they seem, therefore, naturally fit to be chosen as a better kind of food. And if it became the Hebrews, as a holy nation, to have any ritual distinction of foods, could any thing have been devised more proper than to prefer such foods as were the best of foods, most easy to be had, and in the greatest perfection, most useful and most profitable to the industrious husbandman? Was not this much better than to give encouragement to hunting of wild beasts and following birds of prey, nowise so fit for food nor so easy to be had, and hardly consistent with the innocence and mildness of a pastoral and domestic life? Such a difference as the ritual makes between foods was wisely appointed to encourage the improvement of their ground, to contribute to the health of their bodies, and to the ease of their employment in life—no inconsiderable part of the blessings of the promised land."—*Townley's Maimonides*.

PALM TREE.

PALM TREE, a tree remarkable for loftiness, straightness, and productiveness, and hence made an emblem in Scripture of uprightness, fruitfulness, and victory. Its fruit is the date, very sweet and nourishing, and a large portion of the inhabitants of Egypt, Arabia, and Persia, subsist almost entirely upon it. Camels are fond of the stone. This fruit is of the size of an olive. Palm branches were signals of joy and triumph. The leaves are six or eight feet long, and proportionably broad when spread out, and are used to cover houses, and make couches, baskets, bags, fences, hats, etc. From the fibres of the branches are made thread, ropes, rigging, etc. Indeed, the natives (says Gibbon) celebrate, either in prose or verse, three hundred and sixty uses to which the trunk, branches, leaves, juice, and fruit are applied. The palm tree attains maturity in thirty years from planting the seed, and continues in full strength for seventy or eighty years, bearing annually three or four hundred pounds of dates; and finally dies at about two hundred years old. From its sap palm wine is made, called by the natives Araky. It is a beverage which easily intoxicates, and is thought by Bishop Lowth to be the "strong drink" mentioned in Isaiah v. 11, and xxiv. 9. From the species of palm tree called Landon, growing wild in various parts of the East, the common sago is procured.—*London Jewish Chronicle*.

FOREIGN INTELLIGENCE.

HAMBURG, *October*.—A pamphlet, entitled "The Jews in Palestine," has been published by Dr. Zipfel, at Jena, and dedicated to the Jews as a body. The tendency of this pamphlet is to impress upon the minds of the Jews the expediency of directing, serious and practically, the minds of the Jewish inhabitants of the land of Judah, but particularly those in the four cities, to agriculture; and particularly by their joining the Christian agricultural settlers from North America.

What this pamphlet communicates about the miserable and pitiable condition of the Jews now living in Palestine, falls far short of the actual state of misery they are in; and it is a proof of the large stock of morality among the professors of Judaism, that these men have not fallen victims to the vices usually generated by such depth of misery; and the proposition to turn their energy to the cultivation of the soil, the rearing of cattle, the cultivation of silk-worms, etc., must, under existing circumstances, be considered the most advantageous and feasible, inasmuch as the soil in the immediate vicinity of Jerusalem, the public insecurity, particularly of the Jews, and the inability of the *Ashkenasim* of possessing landed property, (the Safaradin, or Franks, labor under no such disability,) does not present any insurmountable obstacles, etc., etc.—*Allgemeine Zeitung des Judenthums*.

BRESLAU.

LETTER FROM THE REV. J. C. HARTMANN.

We extract the following from Mr. Hartmann's letter of December 27th:

Baptism of a Jewess.

On the 17th of this month I had the privilege of baptizing another Jewess. She had first applied to one of the pious clergymen of this city for instruction and baptism, but he sent her to me. It was just at the time when I received the assistance of Mr. Kruger, and as I intended to make a short missionary journey, I asked him to instruct her. He did so, and

almost daily. When I returned from my journey I received a satisfactory report respecting her. Mr. K. found her a person of simple faith, deeply impressed with the consciousness of her sin and the need of a Saviour. As she greatly longed for baptism, and several circumstances made it advisable not to defer it much longer, I examined her, and finding in her the necessary knowledge of our holy religion, but especially that her heart was fully prepared for the solemn rite, I received her into the Church of Christ by baptism, on the day above-mentioned. It was a most solemn occasion; and although it was Friday, and the baptism had not been publicly announced, there were many Christian friends in the church, and several Jewesses, relatives of the candidate for baptism. The young convert was much moved, and I hope and pray to our Heavenly Father that the occasion may prove a lasting blessing to her. She is a native of this place, but both her parents are dead. She continues to come to Mr. Kruger for instruction, which is of great advantage to her, not only by her becoming more fully acquainted with the doctrines of the Bible, but also by her thus remaining in connection with us, and under our special care.

BOOK NOTICES.

In Press. A work entitled "Messiah in Moses and the Prophets." By Eleazar Lord, Esq. The design of the author in this work is to trace out from Genesis onward through the Old Testament, by the appellations, designations, titles, descriptions, etc., the Messiah as known by the patriarchs and prophets.

It throws a flood of light upon the titles that are applied to the Divinity, explaining their meaning, and showing why they are used. It may be called a complete analysis of the Scriptures that relate to the Messiah. The prime design of its publication is to put into the hands of inquiring Jews a key to Moses and the prophets, upon a subject of the first importance to them, but in relation to which they are in darkness. The Executive Committee have contracted for a few hundred copies of the first edition, for distribution among the Jews in connection with their work. In order to meet the expenses of the purchase, they must secure a few hundred subscribers to the work. The book will repay any Christian reader manifold for his subscription. Price \$1. The book will be ready in the course of two months. In the meantime, subscriptions are earnestly solicited for the work. The money to be remitted when the book shall have been received by subscribers.

SIR:—The subscriber begs leave to call your attention to the *OUTLINES OF MORAL SCIENCE*, by the late Rev. Dr. Alexander, of Princeton. The similarity of title will at once recall to mind the work on *Christian Evidences* by the same hand, which has passed through many editions, and has been translated into various languages. Both works are remarkable for a simplicity and perspicuity which render them especially fit for the instruction of youth. We have no hesitation in believing that, notwithstanding th

recondite nature of some questions discussed, this volume may be made useful to the more intelligent pupils in any school.

The want of a convenient hand-book on Moral Philosophy has long been felt, and is abundantly evident from the fact that in many colleges and high schools, the able but erroneous work of Paley still maintains its ground. In Dr. Alexander's manual, regard has been every where had to this deficiency; every thing has been reduced to its simplest elements; and all the treatment and illustrations are such as to adapt it to the use of youth. It may, therefore, be employed, without any omission, in schools for young ladies.

There is a reason why this Introduction to Moral Philosophy demands the special consideration of those who are at the head of Presbyterial and Synodical Academies. Without being a theological treatise, it discusses and settles a number of questions which concern the essentials of the New Divinity; such as the Nature of Virtue—Disinterested Benevolence—the Nature of Sin—whether Sin consists only in Action—whether there is such a thing as a Sinful Nature. In no other accessible volume of Moral Philosophy are these points so treated as to guard the youthful mind against the fallacies of modern utilitarian ethics.

With these remarks, we respectfully submit the work to the examination of all who are engaged in the work of Education.

N.B.—The retail price of this work is 75 cents. Teachers supplied at wholesale price.

NEW-YORK, *Jan.*, 1853.

CHARLES SCRIBNER.

CONTENTS.

- CHAP. I.—Conscience, or the Moral Faculty.
- CHAP. II.—The Moral Faculty, Original and Universal.
- CHAP. III.—A Moral Faculty being supposed, whether its Dictates are uniform.
- CHAP. IV.—How far all Men are agreed in their Moral Judgments.
- CHAP. V.—Whether Conscience is the same as the Understanding, or a Faculty different from and independent of it.
- CHAP. VI.—The Moral Sense compared with Taste.
- CHAP. VII.—Moral Obligation.
- CHAP. VIII.—The Supremacy of Conscience.
- CHAP. IX.—Whether we always do right by obeying the Dictates of Conscience.
- CHAP. X.—Whether there is in the Mind a Law or Rule, by which Man judges of the Morality of particular Actions.
- CHAP. XI.—The Moral Feeling which accompanies every Moral Judgment.
- CHAP. XII.—Belief in God, as connected with the Operation of Conscience.
- CHAP. XIII.—Moral Agency, and what is necessary to it.
- CHAP. XIV.—Man a Moral Agent.
- CHAP. XV.—Man not under a fatal Necessity.
- CHAP. XVI.—Man's Direction and Government of his Actions, and his consequent Responsibility.
- CHAP. XVII.—Objections to the uniform Influence of Motives.
- CHAP. XVIII.—Summary View of Liberty.
- CHAP. XIX.—The Kind of Indifference which has been considered essential to Free Agency.
- CHAP. XX.—Whether Men are accountable for their Motives; or whether Desires and Affections which precede Volition have a Moral Character.
- CHAP. XXI.—The Division of Motives into Rational and Animal.
- CHAP. XXII.—Whether Morality belongs to Principles as well as Acts, or is confined to Acts alone.
- CHAP. XXIII.—Moral Habits.
- CHAP. XXIV.—The Nature of Virtue.
- CHAP. XXV.—The Nature of Virtue, continued. Different Hypotheses.
- CHAP. XXVI.—The Nature of Virtue, continued.
- CHAP. XXVII.—Whether Virtue and Vice belong only to Actions.
- CHAP. XXVIII.—The Author of our Being considered in Relation to Moral Science.
- CHAP. XXIX.—The Phenomena of the Universe.
- CHAP. XXX.—Duties of Man to the Creator as thus manifested.

Missionary Intelligence.

ANNUAL SERMON.

THE annual sermon before the A. S. M. C. Jews will be preached this year by Rev. Nathaniel West, of Pittsburgh, Penn. Time and place will be made known through the weekly and daily prints of this city.

TREASURER'S NOTICE.

THE Treasurer requests that the Auxiliary Societies send in their reports before the middle of April next, to enable him to prepare his accounts for the Auditing Committee.

NEW OFFICE.

THE Board of Directors have taken rooms for the next year, in the new Bible House, corner of Fourth Avenue and Astor Place.

"THE FARMER FOR PALESTINE."

WE have had an interesting conversation respecting Palestine with a native of Bethlehem, a convert and assistant-missionary of the American Board of Commissioners for Foreign Missions, who is spending some little time in this country for the improvement of his health. He corroborates the statements made respecting the Meshullam enterprise, and the need of an experienced and practical farmer, who is capable of estimating the resources of the country, and taking advantage of the difficulties in the way of agricultural pursuits. He states that a single man can support himself very comfortably on \$150 (cash) per annum, in the vicinity of Jerusalem. This, added to the expenses out of \$125 and some incidentals of \$25, would make the cost of sending out the "New-England Farmer," provided he did nothing himself, \$300. It would be well could we raise, in addition to what has already been sent in, an amount sufficient to make up this sum. We must place this amount at the disposal of the farmer when he is ready for the journey. He will give his time, supply himself with all necessary clothing and tools at his own expense. Please read Ezekiel xxxvi.

REV. MR. WEISEL'S REPORT.

THE Word of the Lord is always verified with those who are called to preach the gospel to Israel. Psalm lxxxi. 9-12: "But my people would not hearken to my voice; and Israel would none of me. [It was for this reason that they always fell lower and lower into folly and their own

hearts' lusts.] They walk in their own counsels." This truth appears more vivid than ever when looked at in the light of our labors.

Since my last account, I have distributed 14 Bibles, 2 Testaments, and 2880 pages of tracts. My visits were, as usual, continued every day, when possible. There is a natural reason why more copies of the Scriptures cannot be distributed. It is, that those persons whom we have furnished with them need to be frequently visited, in order to be instructed, and this takes up much time. Also I am persuaded that it is not expedient to give copies of Scriptures upon a first visit, especially as regards any copies except Hebrew, which only they prize, until instructed somewhat. The fruits of my labors are in proportion to my work. They are sparse. I have had eight Jews under instruction, most of whom showed great zeal and earnestness.

A person (N. N.) whom I had instructed for four months, urgently requested holy baptism; but I could not consistently grant the request, as I was not sufficiently satisfied of a work of grace in the heart. Upon applying the conditions of the law of God to his heart, in order to reveal to him its corruption, he exhibited no just knowledge or feeling about his sinful state, and consequently could not be taken into the bosom of the Church in that state. "He went away sorrowful," because he could not give up his sins. Another, whom I had instructed for a number of weeks, wished also to be baptized; but he was only convinced as yet of the falsity of Judaism, and the truth of Christianity. He had merely historical knowledge. I endeavored to convince him that, to be a Christian, the spiritual change of mind is necessary, which can be brought about only through prayer, and the Holy Ghost, and diligent searching of the Holy Scriptures. But this he could not bring himself to do. Such experiences show us the power Satan has over our hearts.

A woman whom I had instructed for some time, showed much joy in the teaching of gospel truth, and seemed so well disposed, that I had great hope that the Lord would put the sword of grace in her heart. She, too, for a while seemed to lose her interest in religion, but lately I received a letter from her, in which she says, that, with great sorrow of heart, she must forego my instructions on account of the difficulty of obtaining a livelihood if she continued them, as her friends refused to give her employment. She says, "If I cannot be a disciple of the Saviour as I wish, the fault does not lie with me. I am persuaded that he who imparts to me instruction has reason to believe my heart is open to the influences of the gospel." Since I received this letter I have not seen her. May the Lord, whom she often mentioned in her epistle as her Saviour, who shed his own dear innocent blood for us sinners, have mercy upon her, that she may, with the eyes of the Holy Ghost, know him as he is!

These experiences, together with others, give you a good view of the labors of a missionary among the Jews. He has both a cheering and a discouraging tale to tell. He preaches the kingdom of God; some hear, others turn away. How needful then that those who contribute their substance to sustain us should unite with us in a cordial intercession at the throne of mercy! How important that the whole gospel should be preached to this poor people, whether they hear or whether they forbear!

We also receive a rebuke, by such experiences, for estimating God's work by arithmetical rules. Who has authorized the preacher to make estimates in this way? How many preachers who proclaim the pure gospel year after year, can estimate their work by this standard? We labor under greater difficulties in this field than are found in any other field. The Jews are so connected together as to be entirely dependent on one another for support, and Christians have such antipathies against them as to take no sort of interest in their welfare. Hence, when a poor Jew or Jewess in the em-

ployment of Jews, becomes interested in the Christian religion, he or she is turned away from the means of a livelihood, and cannot look to Christians for aid. These things discourage many, who desire, from investigating the subject of religion at all. There ought to be provision made for such disciples. I will give you an instance. About two years ago, I had under instruction a young girl who showed great diligence and attention, and learned much by heart. She had a sister that was taken sick, whom she was called upon to attend. Through her influence, she was induced to come to me no more. And although she assured me that she still adhered to Christ, still she was afraid to come again for instruction. Many Jews have sought her hand in marriage, mainly with a view to make her give up her notions; but she refused them all, and declared she would marry, if at all, a Christian. Such an one was proposed by her brother-in-law. She accepted the proposal. Then the brother-in-law induced this professedly Christian man to become a Jew, as he was about to marry a Jewish girl. He did so. When this was made known to her, she refused to have any thing to do with him. She left her sister's house, and is now living in a Christian family, some miles from the city. I hope to speak of her again. May the Lord give grace and his Holy Spirit, and grant the requests of all true Christians! Then shall we soon see the blessed results of our labors, and be assured that the kingdom indeed belongs to God our Saviour. Amen.

Donations and Subscriptions.

Washington, N. C. Pres. Ch., 24, M. E. Ch., 10.40.....	34 40	Mr. Kampman, each, 2, Sisters' House, 2.70. Widows' House, 1.10, Rev. C. F. Seidel, H. P. Osborne, John Lerch, jun., J. F. Rauch, Mr. Peisert, Mr. Beckel, Mr. Rau, Wid. Rice, Rev. W—, Dr. J. E. F. Bleck, M. Krause, G. W. Dixon, Wm. L. Brown, Wm. Reichel, Charles A. Luckenbach, each, 1, H. B. Luckenbach, R. Luckenbach, G. Reigh, J. Buell, E. Warne, Wid. Ann E. Vanvleet, each, 50c., Cash, 6.87, Cash, 5.71.....	66 38
Newbern, N. C. Pres. Ch., 35.20, M. E. Ch., to constitute Rev. Mr. Wheeler L. M. in pt.....	56 85	Salem, Pa. M. E. Ch.....	4 33
Wilmington, N. C. Bapt. Ch., 3.26, M. E. Ch., 4.24, Rev. Mr. Jaimson, Mr. Capely, each, 5, Geo. Kelly, H. Baker, Mr. Sutton, Thos. Lowring, each, 1, Mr. Grant, 50c.....	22 00	Sterling, Pa. M. E. Ch.....	4 56
Fayetteville, N. C. Pres. Ch., to con. Rev. Mr. Gilchrist L. M. in pt., 12.46, M. E. Ch., 11.99.....	24 45	Tannersville, Pa. Mr. Stouffer.....	2 50
Camden, S. C. Pres. Ch., 74, Bapt. Ch., 10, M. E. Ch., 8.32.....	92 32	Easton, Pa. A. H. Senseman, B. Walm- sley, P. F. Eilenberg, G. W. Stein, T. Daily, O. D. Wilcox, M. Frey, William Liseher, Mrs. Wyckoff, H. Bender, B. F. Arndt, D. H. Neiman, D. Garis, Rev. Reardon J. Farquhar, E. S. Bishop, A. Luilck, Wm. Thomas, S. Sandt, Mrs. S. A. Bennet, Mr. Welch, F. Lerch, jun., L. L. Compston, Jas. Boyd, Jas. Miller, Jas. Durkey, E. Keller, S. Garis, Mrs. E. Butz, Mr. Stewart, W. G. Stewart, Mrs. Sciple, L. Haines, J. Toimer, Mrs. Gross, each, 50c., Mr. Dickson, Pomp & Kinsey, Wm. B. Levan, O. Bunstein, Mr. Randolph, J. Micko, R. S. Chidsey, J. Dawes, Wm. H. Pomp, Mrs. M. Bidle- man, Mrs. McCoy, Mr. Maxwell, T. R. Sitgreaves, E. Dean Dow, Pres. D. V. McLean, Prof. Jas. H. Coffin, B. T. Davies, Jas. McPperson, P. Pomp, J. Ahel, Wid. E. Striker, Geo. Heitsman, R. Brin- dle, Jas. McKeen, J. Stewart, T. and S. Deshler, Miss Feit, Wm. Keller, Saml. Rohn, Wid. E. Heintzleman, J. W. Bell, Eliza Davis, J. Pollock, Wid. Runkle, Colonel McK., D. D. Wagener, each, 1, P. Stern, 1.50, G. S. Clark, Miss Peden, Prof. Burrows, J. W. Long, Mrs. S.	
Columbia, S. C. Bapt. Ch.....	10 12		
Augusta, Ga. M. E. Ch.....	18 50		
Baltimore, Md. G. C. Addison, 5, Alex. Hill, 1, Asbury Jarrett, 25c., Dr. McIntyre, 2, Mrs. Anna Giles, 5, Mrs. Albins- on, 1.....	14 25		
Wheeling, Va. M. E. Ch., Fourth Street, 14.75, ditto to con. Robert Hamilton, L. M., 24.25, Pres. Ch., 12.53, John Gilchrist, 1, Charles Francell, 2.50 Cash, 25c., Asso. Ref. Ch., to con. Rev. J. T. McClure L. M. in pt., 11.12, Thos. Johnston, jun., Mrs. Anderson, Wm. Hamilton, each, 5, Robt. Gibson, 10, John R. Dicky, 13.88, M. E. Ch., North Wheeling, to con. Rev. C. D. Bartello L. M., 27.10, M. E. Ch., Centre Wheeling, to con. Rev. E. G. Nicholson L. M. in pt., 23.91, A. G. Robinson, Mrs. Cecil, Mrs. Wood, Rev. Mr. Tolford, each, 1, Bapt. Ch., 2.40....	162 46		
On the steamer Golden State, on the Ohio, Wm. Finly, M. S. Lyon, W. A. Lock- ridge, L. C. Railey, each, 1, J. M. Cal- boun, 2, Cash, 15c.....	6 15		
Bethlehem, Pa. Philip H. Goepf. Mr. Jacobson, Jacob Rice, each, 5, A. Wollé, 4, S. Wollé, 8, Dr. F. A. Marlin, Rev.			

Burko, each, 2, S. D. Rodenbaugh, M. H. Jones, each, 3, Wm. H. Sewall, 5, others, 19.....	95 00
Swanzy, N. H. Silas Parsons, L. M. in pt.....	5 00
Nelson, N. H. Mrs. L. Melville, 3, Dr. Rand, J. Osgood, H. Osgood, each, 1, Miss Blood, J. C. Talman, C. H. Whitney, Miss L. Felt, Mrs. B. Newell, each, 50c.....	8 50
Bennington, N. H. J. Dodge, Mrs. D. Whittemore, Miss E. Whittemore, A. Whittemore, Dea. J. Baldwin, each, 1, G. A. Whittemore, 75c., Rev. C. N. Ransom, J. J. Whittemore, Dea. Burnham, each, 50c., J. Taylor, 25c.....	7 50
Bedford, N. H. To con. Dea. John French and Mrs. Sally French each a L. M., 50, to con. Dea. James French L. M., 25, to con. Rev. T. Savage L. M., Dea. D. Mack, 5, Dea. S. McQueen, 5, Miss L. Riddle, 2, S. French, Dr. Wondbury, B. Hall, Miss E. French, G. Nevins, T. G. Halbrook, R. Halbrook, A. Halbrook, J. Voce, jun., J. Voce, E. Heald, each, 1, O. Kendall, J. Morrison, D. Barnard, Capt. L. French, Mrs. S. D. French, R. Dodge, J. Butterfield, C. R. Butterfield, J. Walker, Mrs. A. Bowman, E. G. Newton, each, 25c.....	103 25
Amoskeag, N. H. Dea. D. Fauner, 2, H. Forsyth, J. R. Quimby, each, 50c.....	3 00
Goffstown, N. H. Mrs. C. Little, 2, Mrs. P. Poor, Dr. D. Little, Capt. S. Woodbury, E. Whitney, Mrs. S. Shirley, Rev. J. Willey, C. W. Huxton, Mrs. H. Parker, each, 1, Dea. Hudby, M. Robie, H. G. McConner, each, 50c., Mrs. B. Harriman, J. Austin, each, 25c.....	12 00
Sullivan, N. H. To con. Rev. T. S. Norton L. M. in pt., C. R. Lock, 2, Rev. T. S. Norton, S. Nims, J. Comstock, A. Ellis, J. Seward, J. W. Wardwell, Dea. S. Frost, R. Mason, each, 1, G. White, A. C. Ellis, H. Wardwell, B. Kemp, Dea. A. Wilson, each, 50c., J. Whitney, 88c.....	13 33
Antrim, N. H. Rev. S. Abbott, 2, J. Wallis, Mrs. C. E. Stacey, E. Webster, Dea. J. Wilkins, Dea. S. Wood, Dea. R. Steele, Dea. A. Bond, Dea. B. Nichols, Mrs. H. Abbott, Dea. I. Wright, Dea. R. Duncan, Mrs. A. Woodbury, each, 1, Wm. Stacy, A. Goodell, S. S. Dudley, Dea. Parminter, S. Hardy, each, 50c., G. G. Hutchinson, D. Storey, each, 25c., A. Story, 35c.....	17 33
Greenfield, N. H. Evangel. Ch., to con. Dea. J. Holt L. M. in pt., Mrs. S. Holt, 3, Wm. Holt, Mrs. M. J. Smith, Dr. J. Ramsay and Wife, E. Holt, Dea. J. Holt, Mrs. Phoebe Holt, Dea. P. Pevey, each, 1, Rev. J. McGee, Mrs. N. B. McGee, Mrs. M. B. Pevey, Mrs. H. Holt, Dea. S. Holt, Mrs. M. B. Holt, Dr. S. Fitch, Mrs. L. Pevey, Mrs. Ann Jaquett, Mrs. L. Gould, Miss M. Holt, each, 50c., J. Parker, J. Gould, each, 25c., Congl. Ch., to con. Rev. J. Lebosquet L. M., J. Stevenson, Mrs. E. Searls, C. Richardson, D. R. Gould, Dea. O. Holt, J. Low J. S. Burnham, each, 50c., Mrs. S. Richardson, J. Brooks, J. D. Hardy, R. Burnham, Miriam Burnham, A. M. and C. C. Whittemore, Mrs. S. Dunckle, Miss Dunckle, each, 25c., H. Abbott, 29c.....	21 79
Peterboro, N. H. Dea. J. Field, 3, F. Livingston, A. A. Farnsworth, each, 2, Dea. W. Washburn, Rev. G. S. Dearborn, J. Hill, Dea. Hunt, Dea. J. Voce, E. F. Hunt, Col. N. Hunt, T. Hadley, Misses A. and B. Steele, Dea. F. Meurs, A. Pennaman, Dea. N. Moore, each, 1, L. Nichols, A. Davis, Miss M. Hadley, S. Barber, C. Barber, O. Meurs, each, 50c., Miss M. French, Miss C. P. Allison, L. Miriam, Mrs. S. Youngman, C. E. Partridge, G. W. Hadley, Mrs. A. F. Nichols, each, 25c., S. Peffer, 40c., C. B. Carter, 60c.....	24 75
Fitzwilliam, N. H. B. Ch., 1.51, Congl. Ch., 6.65.....	8 16
Port Byron, N. Y. Pres. Ch., O. S., John Wright, 5, Rev. George C. Heckman, D. B. Smith, W. C. White, W. C. Leach, John R. Houghtaling, J. and Jos. Taylor, Thomas Little, J. Yates, each, 1, Cash, 1.37, H. Schoonmacker, R. Hoff, each, 50c., to con. Rev. George C. Heckman L. M. in pt.....	15 87
Sweden, N. Y. To con. Mrs. M. C. Platt L. M. in pt.....	22 88
Pen Yan, N. Y. To con. Rev. James Fells L. D. in pt., 29.64, Cong. Ch., coll., 9.53, few individuals in M. E. Ch., 6.83.....	46 00
Lockport, N. Y. Coll. Pres. Ch. to con. Rev. Dr. Wisner L. D. in pt., 41.25, coll. Cong. Ch., 9.85, Luth. Ch., 4.71.....	55 81
Wampville, N. Y. Pres. Ch., add on L. M. Rev. Mr. Cooper.....	5 40
Oneida, N. Y. To con. Rev. Nelson Palmer L. M. in pt., 6, M. Ep. Ch., 4.10.....	10 10
Herkimer, N. Y. To con. Rev. C. Mead, D. D., L. M. in pt., Dutch Ch.....	7 44
Mohawk Village, N. Y. D. R. Ch., 6.00, Meth. E. Ch. to con. Rev. D. Barnard L. M. in pt., 3.65.....	9 65
Fulton, N. Y. Justal on L. M.'s of L. E. and A. Loomis, each, 5.....	10 00
Syracuse, N. Y. Don. C. A. Wheaton, Esq., 5, Rev. H. P. Bogue, 15.....	20 00
Candor, N. Y. To con. Rev. M. C. Gaylord L. M. in pt., coll. 13.50, Orange Boothe, Esq., 5.....	18 50
Freemansburg, N. Y. Coll. to complete L. M. of Rev. D. H. Hamilton, D. D., 22.35, Meth. Ch., to con. Rev. Thomas Tousey L. M. in pt., 4.47.....	26 82

MISCELLANEOUS.

Rev. O. Currie, New-Utrecht D. Ch., 12.37, Mrs. Roxana M Farland, don., 10.00, Charles P. Adriance, 2.50, Mrs. Clarissa Butterfield, 5, Mrs. Lois Chaplin, 4, Mrs. Wm. G. Hooker, 1, Ref. D. Ch., Market Street, N. Y., to con. Rev. Isaac Ferris, D. D., a L. D. 65 23.

Jewish Chronicle.

W. J. Judd, James A. McGee, Mrs. L. Thayer, each, 1, M. Annesly, Rev. Mr. Demund, Rev. C. E. Avery, each, 2, Wm. H. Newsom, Mrs. Myrick, L. F. Fitch, each, 1, Asaph Merriam, J. C. Lowell, S. G. Gale, each, 2, Johannes Wipple, 4 12, Manning Henderson, 3, Mrs. Hannah Herrick, 1, Rev. J. G. Wilson, 5, A. L. Maxwell, jun., Rev. O. H. Berry, Rev. E. Goodlet, John W. King, Mrs. N. Anderson, each, 1.....

35 12